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opinions of mankind?" Mr. Justice Brewer, of the United States Supreme Court, has suggested that the most extreme measure that could be needed would be an international boycott of any nation refusing to obey any law or decree of the world government, which would be sufficiently accomplished, so far as government action is concerned, by the withdrawal of all diplomatic relations. This is not government without force, for each nation has its own police and army to compel its own citizens to accept decrees of the international court. Those who regard world government as a mere theory should also study "the concert of Europe" in the treaties of Westphalia, Paris, Berlin and Brussels, the three former being drawn by official peace congresses at the end of great wars to preserve the balance of power, the latter being a constitution of the Congo Free State made by seventeen nations acting together, which decreed, among other things, international prohibition.

Chancellor MacCracken of New York suggests the formation, in all colleges and high schools, of World Parliament Clubs — let us have them also in churches and among business men and workmen — to study and promote world government, which will some day realize "the parliament of man and the federation of the world."

WASHINGTON, D. C.

In Memoriam — John Hay.

"Peace hath her victories!" and such were thine,
O brave and constant friend of world-wide peace;
And as to-day we mourn thy sad decease,
And for thy bier a fitting chaplet twine,
We choose no laurels, nor bright bays to shine
As oft, in earlier years, above thy brow —
Nor yet the civic oaken crown — but now
The olive only shall thy locks confine.

Perhaps it was from that great heart who bore
The bitterest burdens of fraternal strife
That thou didst learn the paths of peace to love;
And yet, methinks, thine eyes rose far above
All human forms to Him whose flawless life
Triumphed for peace the while hate's thorns He wore.

— Ethelbert D. Warfield, in *The Independent*.

Christ and War.

It will be readily conceded — indeed, I do not suppose that it has ever been questioned — that Christ clearly and unmistakably taught the doctrine of non-resistance, the passive endurance of wrong; that he fully exemplified this doctrine in his life and in his death; that it is as fully set forth, with as complete implication that it was a universal principle, for all circumstances and times, as the law of love — in fact, that it is a part of that; that his disciples perfectly understood his teachings on this point, and, though some of them were hot-headed enough, followed his teaching and example with the most remarkable devotion. The example of the disciples was in turn followed by primitive Christianity. . . .

If fully satisfied that Jesus approved or permitted war, Christianity should rest in that conviction, since it holds that He spoke with absolute and final authority. In fact, it is not and never has been satisfied. The contradiction between this and the doctrine of non-resistance is too plain to be ignored by the most hardened believer. It is driven at the outset to apology. The only

explanation it can offer is that he changed his view. The necessary consequence is to conclude that the doctrine of non-resistance was impracticable, and that his earlier teaching was a delusion. But with the ever-widening sense of human brotherhood, the conviction has deepened that the law of love is the permanent and universal rule for the guidance of human conduct, and that war with its dreadful destruction and enormous suffering cannot be reconciled with it. Christianity, therefore, has shifted its ground. Oh, yes, war is horrible, and Christ did not approve of it as a permanent principle, but he allowed it for a season, because in the state of society which he found and which he left it is unavoidable. There will come a time of universal peace — in the millennium. War has not been eliminated because the evil passions of men, their selfishness, sin and folly have not been eliminated. When Christianity is everywhere accepted, war will cease. Very good. War is permissible, then, because based on the folly, selfishness and sin of men. Christ sanctioned it because it is sinful or selfish. But this will apply equally to lying, stealing, burglary, arson and murder. — *From H. E. Warner's "The Ethics of Force."*

Peace Work
in Japan.

We have received a letter from a Japanese of prominence which reveals clearly that peace principles are already taking root deeply in Japan, notwithstanding the militarizing influence of the war and the bad effect upon the island empire of the impact of the great military powers of Europe. The writer, whose name we do not care to disclose without his knowledge and permission, says:

"The June number of the ADVOCATE OF PEACE has been thankfully received. I am a Japanese and I am an advocate of peace. I believe even the most victorious war is ruinous in all its effects. I believe war is not only immoral but foolish; and I wonder why the wise 'children of this world' cannot see this plain fact. I have had the honor of standing against this war from its very beginning. You may feel assured that there are more lovers of peace in this country than you may imagine. Of course, we all love our country; and for that love's sake we love peace and hate war. When this war is over, you may count upon much advancement of the cause of peace in this country."

That Japanese gentleman has in him the stuff of which martyrs are made, and he has read his New Testament with a clearness of vision and insight which puts to shame many professed followers of Jesus of Nazareth in so-called Christian lands. The "Council of the Friends of Peace," an organization recently effected by a group of missionaries from four different missions in and about Tokio, is gradually bringing into association and co-operation the Japanese who hold views like those of the writer of this letter, and it is more than probable, considering the rapidity with which new ideas and movements of the better order take hold of the Japanese, that that country, when the war is over, may speedily become one of the most advanced and influential centers of the peace propaganda.